SINGING OF PSALMS

Vindicated from

The Charge of Novelty:

In Answer

To Dr. *RUSSELL*,
Mr. *MARLOW*, &c.

In a Letter to a Friend.

LONDON,
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THE PREFACE.

IT *is reported of one* Timotheus *a Muſician, that he was ſo great a Maſter of his Art, as to be able to excite in his Hearers what Paſſions he pleas'd; and accordingly playing before* Alexander, *while at Meat, the* Phrygian *Numbers, he ſtirred up his* Martial *Heat to that degree, that he prepar'd himſelf for the Battle; and by altering his Numbers, he recompos'd him.*

Neither was Pythagoras *the* Philoſopher *ignorant of the Power of Muſick, when hapning into a Company lewdly and wantonly revelling it, he commanded the* Minſtrel *to change his wanton Numbers for the grave* Dorick, *which wrought in*

them ſuch a Change, that they threw away their Garlands, and fled each to his own Home, aſhamed to ſee one another, for the Folly they had been acting. And we find it of common uſe with the Jews, *and that among their greateſt and beſt Men, to compoſe and quiet their ruffled Spirits; witneſs that notable Change it wrought on* Saul, 1 Sam. xvi. 23. *and the uſe the Prophet* Eliſha *made of it to allay his Paſſion, and fit him for the Reception of the Word of God,* 2 Kings iii. 15. *So we find* 1 Sam. x. 5. *the Company of Prophets there mentioned, uſing variety of Muſick for the ſame purpoſe.*

It is the Obſervation of the great Melanchthon, "*That by the* "*harmonius Concent of* "*Voices, the Head, Heart* "*and Mind are imper-* "*ceptibly ſubjected to* "*various Deſires, and* "*affected with pleaſing* "*and turbulent Moti-* "*ons, with Mirth and* "*Sadneſs. And*

Cerebrum, cor, mens, ſuaviter adficiuntur vocum conſonantiis, & ad varios adfectus traducuntur, ad placidos & turbulentos motus, ad lætitiam & mœſtitiam. Ep. in commend. Muſicæ, p. 474.

And of this St. Auſtin *had experience, when he tells us,* Aliquando enim, *&c.* "*That ſometimes he fear-*
"*ed he reſpected the Me-*
"*lody more than he*
"*ought, when he found*
"*his Soul more religiouſ-*
"*ly and ardently break-*
"*ing forth into a Holy*
"*Flame, on the artful*
"*ſinging of the Pſalms,*
"*than at other times*
"*when they were not ſo*
"*melodiouſly ſung. For*
"(ſays he) *all the Af-*
"*fections of my Soul are*
"*modified and ſtirred by the Voice in ſing-*
"*ing, by I know not what kind of ſecret*
"*Familiarity.* But Melanchthon *goes yet further, when he ſays,*
"*That Man was pur-*
"*poſely ſo framed of God*
"*to be affected with Mu-*
"*ſick.*

Cum ipſis ſanctis dictis religioſius & ardentius, ſentio moveri animos noſtros, in flammam pietatis, cum ita cantantur, quam ſi non ita cantarentur, & omnes affectus Spiritus noſtri pro ſui diverſitate habere proprios modos in voce atque cantu quorum neſcio qua occulta familiaritate excitarentur. Confeſſ. lib. x. cap. 33.

Cur vocum percuſſio, in cerebro, & mente, & corde, tantam vim habeat non ſcimus, ſed agnoſcamus ſic a Deo conditam eſſe hominum naturam. Ep. ut ſupra.

All which consider'd, it will not, I presume, be thought strange, if I profess my self perswaded that the chief, if not the main end of the Institution of Vocal and Instrumental Musick in the Jewish, *and of Vocal only in the* Christian *Church, was, to compose the Distracted, to quiet and allay the Passionate, to smooth the Ruffled and Disorder'd, to make grave the Light and Airy, and to raise our Affections to a height they would scarce otherwise arrive unto.*

St. Basil *reckoning up the Benefits we receive in this Duty, says,* "*It is* "*the Rest of the Soul, the O-*
In Psalmos. "*live-branch of Peace; that it pacifieth* "*the raging Billows of the Mind, allays* "*the rage of the Soul, induceth Cha-* "*stity where Wantonness reign'd, banisheth* "*Enmity, and worketh Charity.*

For which reason the Praises of God are said in the Holy Scriptures to be sung by the glorified Saints, to intimate to us the calmness of their Souls, and the height and perfection of that Praise they in Heaven offer up to their, and our God.

So that I cannot but wonder how our Brethren can ſatisfy themſelves, and ſit down quietly under a total neglect of this ſo uſeful an Ordinance, which Melanchon *tells us, "Was always re-*
"tained and improv'd by
"the Aſſemblies of the
"Faithful, for this very
"end, that it might ex-
"cite in them Affections
"ſutable to the Doctrine
"they profeſs'd.

Ut adfectus doctrinæ congruentes excitarentur, ideo ſemper in Templis veræ Eccleſiæ, & retenta eſt Muſica & culta. Ep. ut ſupra, pag. 476.

By all which it is plain, that by how much the more muſical our Voices are, provided they be grave, and ſuted to ſo excellent an end as praiſing of God, by ſo much the more likely are they to compoſe our Spirits, raiſe our Hearts, and excite our Affections, and thereby anſwer the very end of its Inſtitution.

There is a cuſtom of reading each Line of the Pſalm as it is ſung, which by long uſe has obtain'd in all places, and which in the beginning of the Reformation in England, *when none of the poorer ſort were a-*

ble to read, was very commendably taken up; but at such a time of day as this, wherein all are brought to the knowledg of Letters, why this obsolete way of reading the Psalm Line by Line, whereby the Sense is manifestly disturb'd and broken, and those that are destitute of Books, are rendred unable to perform that reasonable Service God requires of them, and with which they cannot be duly affected, because they understand not what they sing; I say I cannot apprehend why it should be continued. I know but of one Plea, and that is the Poverty of the People, which might with ease be removed would the wealthier Members of each Congregation, or as many as are able, contribute according to their Ability to encourage an Impression of Dr. Patrick's *select Century of* Psalms, *with Mr.* Boyse's Hymns, *(in which would be found variety sufficient to use on any occasion) and bestow them on the Churches for the Poor's use; and I think they would do an Act worthy of Commendation, and very acceptable in the sight of God.*

I ſhould with this conclude, were it not requiſite to let you know that what is written was done only for private ſatisfaction; but being made believe it might be of uſe if publiſhed, having caſt it into this order, I conſented, and the rather, for that Mr. Marlow, *one of the Contending* Gentlemen, *thought he had given the deciſive ſtroke to this Controverſy, as he more than intimates by the pompous * Title he has given his Book; and that he might ſee things are not yet brought to that paſs, but that even a ſmatterer in theſe Matters is able to enter the Liſts againſt him.*

* The Controverſy of Singing brought to an end.

I know Mr. Ford *and others have wrote in vindication of this Practice, tho I had neither ſeen theirs, nor any thing elſe of this Controverſy, till this was finiſh'd, any more than the two Books herein oppos'd; and I purpoſely forbore to conſult any, that my thoughts might be at liberty, which I have ſet down with all the brevity and plainneſs I could.*

I will also freely own my Obligations to the laborious Dr. Cave, The Impartial Inquirer into the Constitutions, *&c.* of the Primitive Church, *and others, for many of the Citations, and will conclude with this; If it afford satisfaction to any, I have my end.*

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SIR,

WHEN we look into the Sacred Records, and obſerve that Meekneſs wherewith our *Saviour* was clothed, that Love which he manifeſted to all, even his moſt malicious Enemies, praying for them, and weeping over *Jeruſalem*, that would not receive his Doctrine; when we conſider the Precepts of the *Apoſtles*, enforc'd by their own Examples, to exerciſe that Love and Charity one towards another, which our *Saviour* had before injoin'd, and given us an unerring Pattern of; when we obſerve how near the Primitive *Chriſtians* (the *Apoſtles* immediate Succeſſors) came up to that Pattern ſet them by our *Saviour*, and follow'd by his *Apoſtles*; when we ſee every where in their Writings, that Spirit of Humility, which ſo fully poſſeſt our *Saviour*, and compare with them the Writings of ſome

ſome *Chriſtians* of our Days, in which nothing ſave the Reverſe of that Spirit is to be found, one might very rationally conclude, thoſe laſt named to have taken on themſelves the glorious Name of *Chriſtians*, with the ſame intent that *Vaninus* wrote a mock Apology for the *Chriſtian* Religion.

Calling of Names, with ſcurrilous Reflections, are not thoſe powerful Arguments that will convince the Erroneous; nay, where Arguments (otherwiſe convincing enough) are accompanied with ſuch unworthy Language, it abates their Edg, prejudices the Perſon, and confirms the Erroneous in the very Error we would have them renounce.

Can you or I be really perſwaded that Perſon means our Souls Health, who at the ſame time endeavours to blaſt our Reputation, and render us deſpicable? Is it not a thing much to be lamented, that becauſe I am not in every thing of my Brother's Mind, he ſhould be prejudic'd againſt me to that degree, as not to be able to afford me a good Word? 'Tis manifeſtly apparent, whatever the Pretence be, that Pride is at the bottom of all, and impatience of Contradiction moves him more than his Zeal for the Glory of God.

Dr. Ruſſel. I am ſorry I muſt tell you 'tis this very Method a late *Author* has made choice of to convert his Diſſenting Brethren; at which you'l more admire when I have told you, that all they differ from him is in a conſcientious diſcharge of the Duty of

Singing

Singing of Pſalms to God in his Praiſe, which they practiſe, becauſe they believe it a Duty injoin'd by God.

This the Doctor has thought fit to oppoſe, but with a bitterneſs altogether ſurpriſing; had his Reaſonings but half that keenneſs, they would carry a moſt convictive Evidence with them: but in this the Doctor ſeems to me to fall abundantly ſhort, yet he endeavours to ſupply that defect by a Confidence peculiar to himſelf; he is no leſs Magiſterial, than if he had attained to the higheſt Certainty in what he offers. I ſhould have been glad to have found his Proofs equal to his Confidence, but he has thought fit to leave us in the dark as to that matter, and therefore I hope he will not take it amiſs if we do notwithſtanding believe him to have a Spice of the Attribute common to Mankind, and that 'tis at leaſt poſſible for him to err.

If ſo, I cannot tell how he will excuſe himſelf for uttering Expreſſions ſo near bordering on Blaſphemy, as his calling ſinging of Pſalms in praiſe of our Maker, p. 45. *Geneva Jigs*; p. 19. *Ballad-ſinging*; p. 6. *Making of Paſtime, and done to make others merry, aping the* Geneva *Faſhion*; p. 12. *tuning up their Pipes*, &c. And that his Brethren may have a taſte of his Civility too, he deridingly calls them, p. 29. *Singers*; p. 12. *upſtart Singers*; p. 7. *Singſters*: but againſt Mr. *Allen* his Paſſion runs ſo high, that he is not content to laſh him himſelf, but ſtirs up Dr. *Watſon* to proſecute him, for not giving him the Title of

Animadverſions on Mr. *Allen's* Eſſay, *&c.*

Re-

Reverend, tho I believe he as little reverences him as Mr. *A.* does; and presently after falls foul with the Bishop of *Sarum*, because of a passage Mr. *Allen* quotes from him. In a word, he seems to have lain aside all Modesty and good Manners when he speaks of Mr. *Allen*; and tho the Doctor quotes *Tertullian*, he seems to have forgotten, or not to have learnt that excellent Rule of his, *Viderit persona, cum doctrinâ mihi quæstio est*: and I believe you will easily agree with me herein, after you have observ'd how scornfully he treats him throughout his whole Book. Sometimes he deridingly calls him *his Friend Allen*; by and by, in pity, 'tis this poor Man; and very often the Man, not to mention *the Titles of Honour* he gives him, in conjunction with his Brethren of the same Perswasion.

I shall only let you see that most invidious Innuendo of his, *p.* 61. to convince you that I had reason when I told you that Pride was at the bottom of all, whatever the pretence were, and that Passion, and not Zeal for God's Glory, was the Motive to such an Undertaking; where he tells them, "He hopes 'tis not yet so bad with "them as with Dr. *Parker*, that Enemy of the "Christian Religion, to assert, That "all the Pious Villanies that have "ever disturbed the Christian "World, have sheltered themselves "under this grand Maxim, That "Jesus Christ is the only Lawgiver "to his Church.

Parker's Discourse of Ecclesiastical Polity, p. 178.

Of a Truth, Sir, the Doctor deserves highly to

to be blam'd for ſetting an Example to our modern Libertines, of treating the other parts of our *Chriſtian Worſhip* after the ſame bold manner, tho not altogether ſo dully as himſelf: and in this they are more excuſable than him; for being of no Religion, it cannot be ſuppos'd they ſhould have regard to any; and very often the Wit in their profane Drolleries, and not Malice, is the Cauſe of their expoſing them to publick view: whereas the Doctor has no ſuch excuſe, tho he has another he believes may do as well; for he thinks he may call his Brethren *Ballad-ſingers*, becauſe he has found the Song of *Solomon* in a certain old Tranſlation, call'd, *The Ballad of Ballads*, when at the ſame time he knows the ſignification of words alters with Time. Yet ſhould Mr. *Allen*, (againſt whom the Doctor appears ſo bitter an Adverſary) in return, call him *Knave*, and withal tell him, He need not be at all concern'd at it, ſeeing the *Apoſtle Paul* is alſo ſtiled a *Knave* of *Jeſus Chriſt*, I believe he would not take it in very good part.

It ſeems the Doctor had wrote an Introduction to ſome Queries of another Hand, and in it had charg'd thoſe of Mr. *Allen's* Perſwaſion, with innovating a Form of Worſhip, never practis'd in the World till *Beza's* and *Calvin's* time, nor by any of the *Baptiſts* till now. *Animad.* p. 2. p. 3.

For this he was attack'd by Mr. *Allen*, and hence proceeds the Doctor's Quarrel, as he himſelf tells us, *p.* 2.

I confeſs I have not ſeen Mr. *Allen's* Book, but by what the Doctor has repeated of Mr. *Allen's* Ar-

Arguments, I perceive he has made good what he attempted, in proving their Practice not altogether ſo novel, (as the Doctor would have it believ'd) by a Quotation out of *Euſebius*, (tho the Doctor endeavours to turn it into Ridicule) and that it was uſed in one Mr. *Skinner's* Church, a *Baptiſt*, 40 Years ſince. After this, Mr. *Allen* goes on, as the Doctor informs us, to prove that the Pſalms were wrote not only in Verſe, but ſuch Verſe too as we call Rhime.

Now, tho it be true, that the Pſalms are wrote in Verſe, as is ſatisfactorily made evident in a late *Eſſay on the Criticks*, tho it be not apparent to every Eye, becauſe of old all Writings, whether Proſe or Verſe, were written in one continued and uninterrupted Line, as the now mentioned *Eſſay*, and *Father Symon* in his *Critical Enquiries*, informs us from *Elias Levita*, "That "the whole Context of *Sacred Writ*, was in an"tient Times written in a continued Series of "Words, as it had been one entire Verſe; And every body knows, the *Holy Scriptures* were divided into Verſes, by one of the *Stephanuſes*:

Yet I confeſs, it was a needleſs Task for Mr. *Allen* to attempt its proof; tho the Doctor lays ſuch ſtreſs on it, that every where in his Book we hear of little elſe but *Rhime*, *Metre*, *Ballads*, *Ballad-ſinging*, with abundance of the like ſtuff.

For had Mr. *Allen* kept himſelf to thoſe Proofs from *Scripture*, which tended to demonſtrate ſinging of *Pſalms* and *Hymns* to be a Duty, he had not laid himſelf open as he has done, and be-

beſides, had perform'd as much as could in reaſon be expected from him; thoſe that are not content therewith, but will alſo, that our Compoſures be after the ſame manner as the *Jewiſh*, are unreaſonable in their demands, and do not conſider that almoſt every Nation hath its Poeſie peculiar to it ſelf, which 'tis impoſſible for a different Language to conform to, without being cramp'd in its Numbers, or loſing much of its Native Beauty.

I muſt needs confeſs, that I believe it ſufficient that the Tranſlation be fully expreſſive of the Senſe, and that the Numbers be grave, and fitted for ſo ſolemn an Ordinance.

Undoubtedly, Sir, theſe *Gentlemen* may with as much Juſtice demand, that our Verſion conſiſt of the ſame number of Feet, end with the very ſame Letters, and bear the ſame Tunes as the Original, and the Objection would be of equal force; and we may as well believe that God has injoin'd all the World to ſerve him in one Language, as to praiſe him in the ſame Numbers.

But tho theſe *Gentlemen* appear ſo zealous for an exact Conformity to the *Hebrew Poeſie*, as if a failure in that were criminal; (allowing ſinging of Pſalms to be a Duty) yet in other things they are lax enough; I will inſtance in a few, which at preſent occur to my mind.

You know the Poſture of the *Eaſtern* People at their Feaſts, was leaning or lying on Beds; and this was our *Saviour's* at his laſt Supper: and yet theſe very Perſons are content to alter the Poſture, and receive ſitting.

To excuſe this they tell us, That our *Saviour's* was a Table-Poſture, and ſo is theirs, only they follow the Cuſtom of their Country, as our *Saviour* did that of his: ſo ſay I, the *Pſalms* are in Verſe ſet to Muſick, ſo are ours; in this only they differ, ours are turn'd from the *Hebrew* into *Engliſh* Verſe and Numbers, and perhaps it was impoſſible exactly to conform to that of the *Hebrews*.

I might further inſtance in their Admiſſion of Women to the *Sacrament*, for which there is neither Example nor Precept in all the *New Teſtament*.

In their Receiving before, and not after Supper, as our *Saviour*, his *Diſciples*, and the Primitive *Chriſtians* did.

And in their manner of Preaching, vaſtly differing either from our *Saviour's*, his *Diſciples*, or that of the *Apoſtolici*.

And now let our Brethren conſider well, if they themſelves keep to that Rule, which the Doctor gives us in his Epiſtle Dedicatory. *Ep. Dedic. p. 8.* "We have (ſays "he) nothing to do about Inſtituted Wor"ſhip, but to ſearch the Scriptures of the *New* "*Teſtament*, to find what *Chriſt* hath command"ed, and to obey him in it; and if any one "propoſes any thing to us about Divine inſti"tuted Worſhip, that is not there written, to "reject it: *and therefore we refuſe to practiſe* "*Singing as our Brethren do, becauſe there is no* "*Precept nor Precedent for it from our only Law*"*giver, the Lord Jeſus Chriſt; and we have great*

"*reaſon*

" *reaſon ſo to do, for it is written,* Deut. 18.20.
" *The Prophet,* &c. *Much more if we ſhall pre-*
" *ſume to practiſe a Device of our own, not com-*
" *manded us, as is the Caſe of our Brethren a-*
" *bout the Mode of Singing.*

This Rule the Doctor tells us we have broken, not by ſinging of Pſalms, but by ſinging them after ſuch a *Mode* or manner; elſe why ſhould he exclude the *Mode* only, if he thought ſinging were no Church-Ordinance, when if he had denied Singing to be ſuch, the *Mode* muſt neceſſarily have been caſhier'd too? But the Doctor is of one mind here, and of another in his Book, where he labours all he can by invalidating of Authorities, wreſting of Scripture, and palpable Evaſions, to leſſen the Proofs brought to confirm ſinging of Pſalms to be a Duty. But had he prov'd us guilty of a breach of this Rule, as he has not, I cannot conceive for what reaſon he ſhould object to us the non-obſervance of it, when neither the Doctor, his Friends, nor any Society of Chriſtians ever conform'd to it in every thing, ſince the Oracles of God were firſt written.

And now, Sir, I come to prove Singing of Pſalms (as practis'd by us) to be a Duty; which I ſhall endeavour both from *Scripture*, the Practice of the Primitive Church, and God's miraculous owning of that Ordinance.

If we look into the Sacred Records, we ſhall firſt of all find our *Saviour* exerciſing himſelf in this Heavenly Duty with his Diſciples, after the *Matth.* 26. 30. *Mark* 14. 26.

Celebration of his laſt Supper, juſt as he was about to leave them, to compleat the moſt amazing Work of Man's Redemption.

The force of this Example our Adverſaries are aware of, and therefore endeavour to avoid it, by telling us that the *Greek* word ὑμνήσαντες ought not to be tranſlated as we find it in our Bibles, unleſs the word ᾄδω had been join'd with it, and therefore ought to have been rendred, *and when they had hymned:* but this is perfect Evaſion, without any ſhew of Reaſon, of which any Man of Senſe ought to be aſhamed.

Does not the Doctor (think you) know, that ᾄδω, ἄδω, ἀλλάω, and ὑμνέω are the ſame with *cano* (in *Engliſh*) to ſing; and that the Participle reſulting from the Verb, has always the ſame ſignification with the word from whence it was derived?

'Tis certain that ὑμνοπόλος, is as frequently uſed to ſignify a Poet, as ἀοιδός; and ὑμνεῖν to ſing, as ἀείδειν; only the one is commonly uſed to ſignify Divine Songs, the other not.

By which 'tis plain, whether you tranſlate it as our Adverſaries contend for, or as it is already in our *Bibles*, it amounts to the ſame; and unleſs they can find out another ſignification for the ſolitary Verb ὑμνέω, they muſt give us leave to retain that Senſe which is already given it in our *Bibles*; I call it ſolitary, becauſe many words are known to have a quite different meaning, when join'd with other words that govern the ſenſe, than when alone: but ſuch an Example they cannot here produce, and therefore all their Efforts,

Efforts, *Pag.* 64. to give it another ſenſe, are vain and fruitleſs.

So alſo they tell us, *James* 5. 13. ought to be tranſlated, * *let him pſalm*, which the Doctor will have to mean a playing it on an Inſtrument with Strings, † becauſe ψάλλω properly ſignifies to touch.

* *Pag.* 15.

† *Pag.* 45.

But then I hope he will by a parity of Reaſon allow, that the *Hymns* were ſung, ſeeing none (that I know of) deny them to be ſuch a Muſical Compoſition; as is in a peculiar manner deſigned for the Voice; nor do we any where find that our *Saviour* or his Diſciples uſed Muſical Inſtruments.

But the Doctor of himſelf is ſo good humour'd, *Pag.* 50, 51. that he freely admits the verſion of the very ſame word (ψάλλω) twice, into *I will ſing*, and is ſo well pleas'd as to uſe it himſelf too, tho he had ſo ſtoutly oppos'd it juſt before, * as to charge the Tranſlators with adding to the Word of God.

1 *Cor.* 14, 15.

* *Pag.* 44, 45.

After this Conceſſion it were needleſs to take notice of his other Cavils about the Tranſlation of the forementioned Places, had we to do with Perſons of any ingenuity; but to avoid their Clamour as much as poſſible, we will give them all the ſatisfaction we can.

The Doctor tells us, that *Arrias Montanus* gives us the meaning of the words ὑμνήσαντες, in the Goſpel by *Matthew* and *Mark*, by *& hymno dicto*, (in *Engliſh*) and

Pag. 14.

and having ſaid a *Hymn*; and is very well pleas'd with it, becauſe he thinks it for his turn, tho at the ſame time it ſerves to diſcover his little Honeſty: for if you well remember, I juſt now told you, that the Doctor charg'd his Diſſenting Brethren with adding to the Word of God, and now he ſticks not to be guilty of the ſame fault himſelf, in approving of the addition of the word *ſaid*, when he believes it for his purpoſe. And indeed he is ſo very inconſiſtent with himſelf, that were it well heeded, he would need no other Anſwer than what his own Book would afford him.

Had he given us the ſame from St. Jerom's Bible, *it might have ſerv'd his purpoſe better, which I wonder he did not, ſeeing 'tis th: oldeſt Tranſlation extant.*

But if the Doctor really thought that *Arrias Montanus* meant no more by the word *dico*, than only to ſay or recite, we could eaſily convince him of his miſtake, out of a Letter of *Pliny* the younger to *Trajan* the Emperour, where he uſes the very ſame word to expreſs the *Chriſtians* ſinging of *Pſalms* to *Chriſt*: They did (ſays he) meet before Day (*Carmen DICERE Chriſto, quaſi deo*) to ſing an *Hymn* to *Chriſt*, as to a God. And that we may be certain he would be underſtood there of the *Chriſtians ſinging*, we may learn from *Lucian*, who lived in the ſame Age, and in his Dialogues deſcribing the practice of the Chriſtians, on purpoſe to expoſe them, he tells us, "They did faſt "long, ſpend whole Nights in Watching and "ſinging of Hymns. Beſides,

Lib. X. Ep. 97.

Philopat. 2 Tom.

Beſides, the Doctor ought to know if he does not, that there is an Elegancy in the *Latin*, as well as in other Languages, which conſiſts in making a ſhew of hiding what one would nevertheleſs have plainly underſtood; the principal word in the Sentence determining the ſenſe of the words join'd with it. Examples of which are numerous enough: This before us is one, and *Duxi Uxorem*, *Luke* 14. 20. is another, and is a known Phraſe for one who has marry'd a Wife, which yet ſtrictly taken, ſignifies no more than to lead one.

Now ſhould the Doctor contend that this Phraſe ought not to be rendred to Marry, but to lead a Wife, he would deſerve to be laugh'd at without mercy; and he deſerves no leſs for trifling thus with the words *& hymno dicto*, which neither St. *Jerom*, *Arrias Montanus*, nor any Man of ſenſe, ever apprehended to ſignify barely a *Hymn being ſaid.*

Caſtalio and *Beza*, are the next the Doctor produces as Favourers of his Tranſlation of ψαλλέτω, *James* 5. 13. they giving us the ſenſe of it by the *Latin* word *Pſallat*, which he *engliſhes*, *let him pſalm*, not daring to add the word *ſing*, leſt he ſhould be guilty of adding to the Word of God.

But how the Doctor came to be ſo ſtrait-laced here, and yet *Pag.* 50, 51. (as is before obſerved) to admit the verſion of the ſame Verb twice, 1 *Corinth.* 14. 15. into *I will ſing*, I cannot conceive, unleſs it were that he had a mind to be honeſt for once, tho his Cauſe ſuffer'd by it.

Now the reaſon why *Caſtalio* and *Beza* choſe to render it *Pſallat*, not *canat Pſalmum*, was, for that the ſenſe of the place was fully and more elegantly expreſſed by that one word.

But ſince the Doctor has conſulted *Caſtalio*, I admire he had not given us his ſenſe too of the word ὑμνήσαντες, ſeeing he tranſlates it *dictis Laudibus*, unleſs it were that he thought his diſpenſing with *Hymnus*, and giving us *Laus* in its room, might do him a prejudice; when it was obſerved that *Caſtalio* aſſumed to himſelf an unallowable Liberty of diſpenſing with a ſtrict verbal tranſlation of the *Scriptures*, when a more neat way of expreſſing himſelf occurred, as here.

" His deſign was (ſays Father *Symon*) to pre-
" ſent the World with a *Bible* in
Crit. Hiſt. " the pure *Roman* Stile, to invite
" thoſe to read it, who before neglected it for
" its extream rudeneſs and obſcurity; and there-
" fore was neceſſitated to act thus: The liberty
" which he took offended many; wherefore in
" his Defence he tells us, he has corrected ſome
" places, and names them.

And the ſame Author (*Father Symon*) who better underſtood the Criticks, than the Doctor can pretend to do, tells us; " After all he de-
" ſerves not the Character of a Tranſlator of
" the *Holy Scriptures*.

I ſhall now take notice of that other ſignification of the word ὑμνήσαντες, which
Pag. 64. the Doctor contends for, (tho already reply'd to) after I have ask'd him, if it be not far more rational to conclude, that our *Sa-*

viour

viour received an addition of Strength or Comfort in this Heavenly Exerciſe (of ſinging Praiſes to God) to enable him the better to bear up under that almoſt inſupportable Load, about to be laid on his Humanity, than to think he ſate down moaning and complaining: an Act moſt unworthy of the Son of God, and which our *Saviour* could not be ſuppoſed to do, becauſe he ſuffered voluntarily; nor his Diſciples, for it was hid from them, *Luk.* 9. 44, 45. but theſe *Gentlemen* care not what they ſay to buoy up a ſinking Cauſe.

However we will not let it reſt barely on Conjecture; we have the Learned Dr. *Lightfoot*, Monſieur *Jurieu*, Bp. *Patrick*, Men well skill'd in the antient Cuſtoms of the *Jews*, who expreſly ſay, That our *Saviour* ſung the common Paſſover *Hymn* us'd among the *Jews*, call'd the great *Hallel*, which begun at the 113th Pſalm, and concluded with the 118th.

I am verily perſwaded the Criticks have made the *Apoſtles* ſpeak the things they never intended, and herein have done more hurt than ever they did good, or ever will do.

The *Apoſtles*, or Writers of the *New Teſtament*, wrote in the common Language of the Country, without troubling themſelves with the Niceties of Words, or their leſs uſual ſignification: If they wrote ſo as to be underſtood rightly by all, as 'twas neceſſary they ſhould, it was ſufficient, and all they cared for; and more than that, I cannot ſuppoſe the Spirit of God enabled them to do: For, I pray you, to what purpoſe

ſhould

ſhould it cauſe them to be ſo perfectly skill'd in all Languages, as to be able perfectly well to underſtand all the little Criticiſms and Words?

All that the *Apoſtles* had to do, was to make Converts to *Chriſtianity*, and eſtabliſh them; for which they were ſufficiently qualified, if they knew enough of the Language, to underſtand, and be underſtood; more than which, I cannot believe the Spirit of God gave them: For this reaſon, *Sir*, we ought to take heed of putting a forc'd Interpretation on the *Holy Scriptures*, leſt we make them ſpeak our own ſenſe inſtead of that of the Apoſtles, and thereby lay our ſelves under the Curſe, for adding to the Word of God.

Controverſy of Singing brought to an end.

Mr. *Marlow*, another of Mr. *Allen*'s Adverſaries, uſes his utmoſt Efforts, as well as the *Doctor*, to invalidate that proof fetch'd from our *Saviour*'s Example at his laſt Supper; but his Arguments being the very ſame with the *Doctor*'s, I ſhall only tell him, That 'tis very unfair dealing to wreſt a word, by giving it an interpretation contrary to its common and known ſenſe.

That they have done ſo by this very word ὑμνήσαντες, is moſt evident, in that the word *Hymn* (which is only an abbreviation of the *Gr.* ὕμνος) is made free of the *Engliſh* Tongue, and always with us, ſignifies a grave Song of Praiſe.

All which conſidered, I think it plainly appears, that the forecited places ought to be no otherwiſe rendred than they are. And ſince, accord-

cording to the Doctor, the whole ſtreſs of the Controverſy lies in adding the word *ſung*; I preſume, having proved it a genuine Interpretation, we have gain'd our Point; ſo far at leaſt, as to prove it a Duty to ſing the Praiſes of God after the Celebration of the *Sacrament*, if the Example of our *Saviour* and his Diſciples be a ſufficient Warrant for us, which our Adverſaries will not deny. *Pag.* 44.

The next Proof we ſhall produce to demonſtrate our ſinging of Praiſes to God to be a Duty, is in 1 *Cor.* xiv. 15, 26.

It was about ſeventeen Years after our *Saviour's* Death, before St. *Paul* went to *Corinth*, where finding *Priſcilla* and *Aquila*, he tarried about a Year and half; from thence he went to *Epheſus*, where he wrote this firſt to the *Corinthians*, in the twelfth of *Claudius*, and the twenty firſt from our *Saviour's Crucifixion*.

Now we cannot but conclude the Diſcipline of the Church to be fully fix'd, during ſuch a tract of time, and therefore muſt ſuppoſe the Church at *Corinth* was by St. *Paul* (during his abode there) ſufficiently inſtructed in the Diſcipline, common with other Churches; and for that reaſon we do not here find the *Apoſtle* inſtructing them anew, but only reforming the Diſorder in their Diſcipline, through their permitting all, or ſeveral of the parts of Divine Worſhip to be performed at once: For *Verſe* 26. we find, that while one part *Sung*, others *Preach'd*, *ſpake with Tongues*, *publiſh'd their Revelations*, and *others Interpreted*; not conſidering that God

God is the God of Order, not of Confusion; as the *Apostle* there tells them.

From this place it so plainly appears, that Singing made a part in the Worship of God, in the earliest Days of the Church; that * Mr. *Marlow*, and the † Doctor both are forc'd to confess it, after all their noise about the Translation of the two *Greek* words ὑμνήσαντες, and ψάλλω; and have thereby shewn how ridiculously inconsistent they are with themselves, as hath been already noted.

* *Controversy of Singing brought to an end*, p. 7.

† *Animad.* pag. 50, 51.

To avoid the Inconveniences this Concession might reduce them to, they will have Psalmody to have been an extraordinary Gift of the Spirit, (as well as that of Tongues and working Miracles) which is now ceased; and therefore since God denies the Gift, we ought not (say they) to supply that want by a Form.

See the above-mentioned Pages.

But these *Gentlemen* ought to have well considered, that Preaching, and the Gift of Healing were no less miraculous than this supposed one of Singing (for I deny it to have been such) and then Preaching ought to be excluded the Church and we forc'd to take up with *Silent Meeting*, and the Doctor's Art go to ground, if when the Gift ceases to be miraculously conferr'd (as at first) that Want may not be supply'd in the ordinary way wherein it is attainable.

Besides; if singing of Psalms were once a Duty, and

and that Reaſon which made it ſo ſtill remains; it continues to be ſtill a Duty, though the miraculous Gift (ſuppoſing it ſuch) be withheld.

This is plain; elſe, as I inſtanc'd even now, Preaching the Word of God muſt have been totally neglected upon the ceaſing of that miraculous Gift; for 'tis nothing but the reaſon of its firſt Inſtitution remaining, that can warrant the continuance of that ſaving Ordinance. So here the reaſon of ſinging the Praiſes of God, being ſtill the ſame, as at its firſt Inſtitution, we have the ſame reaſon to exerciſe our ſelves in that Heavenly Practice now, as the Apoſtles had then. *See the Preface.*

But ſuppoſing it a miraculous Gift at firſt, it may be ask'd, Why God has not continued it?

I anſwer; for the ſame reaſon that the Abilities to Preach, the Knowledg of Tongues, *&c.* are not miraculouſly continued: God never works Miracles, but where Humane Helps ceaſe; now we having Helps ſufficient for the performance of this Duty without a Miracle, it would be high preſumption in us to expect one.

Now, tho what has been ſaid in anſwer to their Argument againſt Singing (ſuppoſing it to have been an extraordinary Gift of the Spirit) might ſuffice, yet I muſt, with theſe *Gentlemens* leave, confeſs my ſelf of their number, who believe it to have been from its very firſt Inſtitution, the ſame ordinary Gift as now, (and I think I have reaſon) for if it were not, can you con-

conceive the *Apoſtle* would forbear to mention it, in a place where he profeſſedly enumerates all the extraordinary Gifts of the Spirit? Theſe are his words. "Now "as concerning Spiritual Gifts, "Brethren, I would not have you ignorant: (*Verſe* 3. he begins to tell us what they are.) "No Man can call *Jeſus* Lord, but by the *Holy* "*Ghoſt*; (*Verſe* 8.) To one is given by the Spi- "rit the Word of Wiſdom, to another the "Word of Knowledg by the ſame Spirit, to a- "nother Faith, to another the Gift of Heal- "ing, to another the working of Miracles, to "another Prophecy, to another the diſcerning "of Spirits, to another divers kinds of Tongues, "to another the interpretation of Tongues.

1 *Corinth.* 12. 1.

I pray you, *Sir*, can the Apoſtle be excuſed from the Guilt of a very great Overſight in omitting ſo conſiderable a Gift of the Spirit, as *Singing of Pſalms*, if indeed it were ſuch; and which would more evidently have declared the Power of God, than ſome of thoſe he there enumerates; and that too at that very time, when he ſo ſolemnly profeſſes he would not have them ignorant of them?

So when the *Apoſtle* in the ſame Chapter reckons up all the eminent Perſons of which the Church of God was compos'd, with the extraordinary Gifts they poſſeſt, he never once mentions that of Singing, as he ought to have done, had it been ſuch; nor does he, when he elſewhere mentions ſpe-

Verſe 28, 29, 30, 31.

ſpeak of it otherwiſe than as a common Gift, which fully convinces me of the truth of what I have endeavoured to prove. *Cap.* 14. *verſ.* 16.

N. B. Beſides, if theſe *Gentlemen* will have it to be an extraordinary Gift of the Spirit, they ought to prove *every individual Chriſtian of thoſe times to have been thus inſpired*; for the *Apoſtle* exhorts all that are merry (*and will ſing*) to ſing Pſalms, *James* 5. 13.

A further proof that the *primitive Pſalmody* was not an extraordinary Gift of the Spirit, may be clearly deduced from the Example of our *Saviour* and his *Apoſtles* at his Laſt Supper.

You know, Sir, our Adverſaries to corroborate their notion of Inſpiration, affirm that in the Primitive Times, the Pſalms were ſung by one only Perſon alone, as the Spirit gave utterance; and I confeſs, 'tis a thought that naturally follows ſuch a Poſition: for there can be nothing more wild, than to ſuppoſe the whole Congregation to have been inſpired, not only with the ſame Matter, but alſo with the very ſame Words and Numbers too, at one and the ſame inſtant; whereas had they but honeſtly confeſs'd, it was the Practice of the Primitive Church to ſing together, they muſt withal have given up their notion of Inſpiration, and condemn themſelves; which they muſt unavoidably have done too, had they but well conſider'd the two forementioned places, *Controverſy of Singing brought to an end*, pag. 9. *Dr.* Ruſſel's *Animadverſ.* pag. 50, 51.

Matth. 26. 30. *Mark* 14. 26. places, where 'tis recorded, that our *Saviour* with his Eleven, if not Twelve Diſciples, join'd in the Hymn of Praiſe; nor would they have tax'd us for ſinging with conjoin'd Voices, or the whole Church together, and that by a *ſtinted and prelimited Form of Words*, as theſe *Gentlemen* chuſe to expreſs it.

Having now at the ſame time ſhown the antient *Pſalmody*, not to have been miraculouſly conferr'd; and (from the now recited Example of our *Saviour*, and his Diſciples) prov'd it a Duty to ſing with conjoin'd Voices, or the whole Church together; we ſhall next conſider an Objection of Mr. *Marlow*'s.

He tells us, that our permitting of Women to ſing in the Church, is a manifeſt breach of the Goſpel-Law, which will not that a Woman ſpeak in the Church.

Controverſy of ſinging, &c. p. 13.

Now I always thought, that they were only excluded from exerciſing the Miniſterial Function by that Law, or forbad unſeaſonably to trouble the Church with Queſtions. "Let your "Women (ſaith the *Apoſtle*) keep "ſilence in the Churches, for it is "not permitted them to ſpeak, but "they are commanded to be under Obedience; "and if they will learn any thing, let them ask "their Husbands at home, for it is a ſhame for "Women to ſpeak in the Church.

1 *Corinth.* 14. 34, 35.

1 *Timoth.* 2. 11, 12. "Let the Woman learn in ſilence, "with all ſubjection; but I ſuffer "not

"not a Woman to teach, nor to uſurp Autho-
"rity over the Man, but to be in Silence.

Now were all the Pſalms purely inſtructive, or monitory, as Mr. *Marlow* contends for, and endeavours to prove, yet unleſs he alſo proves the *Miniſter* that orders, and the *Clerk* that reads the *Pſalm*, to be a Woman, it nothing affects us: for 'tis the Words which the *Clerk* recites, or which I read and ſing, that I am inſtructed by, if the Pſalm be monitory; and not the broken words of any in concent, which I ſhould never underſtand, did I not hear them from the *Clerk*, or read them my ſelf before; tho join'd ſinging, with a due ſenſe of the Matter ſung, raviſhes the Soul even to an Extaſy.

But I wonder how Mr.* *Marlow* came to urge two Texts † (to prove the Pſalms ſung in the Church in the firſt Age, to be purely monitory) which have nothing to do with the Controverſy in hand; the one only reſpecting the private Duty of Chriſtians; the other, *Verſe* 18. and 19. exhorting againſt *Drunkenneſs* and *Profane Singing*.

* *P.* 13, 14.
† *Coloſ.* 3. 16. *Epheſ.* 5. 19.

The firſt we have all imaginable reaſon to believe, the *Apoſtle* recommended to the *Coloſſians*, on his obſerving with what Succeſs the *Heathen* us'd it, who taught all the Myſteries of their Idolatrous Worſhip in Muſical Numbers; and conſtant experience ſhews us, that by its pleaſing cadence it acts with an almoſt irreſiſtible force on the Mind, ſo that we retain it whether we will or no: Agreeable to this, *Me-*

Lactthon tells us, (*Præcipue enim Deus, Muſicam generi humano ideo attribuit, ut cantu comprehenderetur, & aliis traderetur, vera doctrina de eſſentiâ, & voluntate Dei, ſimul ut memoria extenderetur, quia cantilenarium diuturnior eſt memoria.* " God purpoſely gave Muſical Numbers " to Mankind, that thereby the true knowledg " of the Being and Will of God, might by " Singing, or Verſe, be the better comprehended " and delivered to others, for that the Memory " is more retentive of the things that are ſung.

Ep. in commend. Muſicæ, *p.* 476.

And to this purpoſe St. *Baſil* ſays, " The *Holy Ghoſt* knowing with " what difficulty we are brought to Vertue, by " reaſon of our love of the Pleaſures and De- " lights of this World, --------join'd Muſical " Numbers with his Doctrine, that while our " Ears are affected with the Melody, it might " ſteal into our Hearts; --------For we ſee the " Vulgar, who cannot but with difficulty re- " tain the grave Precepts of the *Apoſtles* and " *Prophets*, do yet with eaſe retain the *Pſalms* " they ſing at home, which they record in the " Field: ---------O wonderful Invention of our " Heavenly Schoolmaſter, and full of Wiſdom! " --------Whereby the wholſom Doctrine might " be the deeper imprinted in us; for that which " we receive with pleaſure, abides longer in " our Hearts, and ſticks faſter in our Memo- " ries.

In Pſalmos.

For

For this reaſon 'tis the *Apoſtle* exhorts them, "To teach and admoniſh one ano- "ther in *Pſalms* and *Hymns* and "*Spiritual Songs: So call'd*, not for being the inſtantaneous Dictates of the *Holy Spirit*, but as oppos'd to the Carnal Songs, ſo frequent among the *Heathen*, and we have reaſon to believe, among ſome *Chriſtians* too; againſt which, and Drunkenneſs, the *Apoſtle* exhorts the *Epheſians* to be watchful; as alſo does St. *James* againſt profane Swearing and Singing, who after he had reproved them for common Swearing, tacitly rebukes them for uſing profane Songs, when he tells them, "Is any "merry? (*and will ſing*) let him ſing *Pſalms*, "(*not the Songs of the Heathen.*) By which you ſee how lamentably lame this *Gentleman* is in his Proofs, as well as his reaſoning.

Coloſ. 3. 16.

Epheſ. 3. 18, 19.

James 5. 12, 13.

All that now remains to reply to, is their objecting to us, our ſinging with Tunable Voices: Now if the Doctor, or any other of our Adverſaries, will be ſo kind to give us but one Example of any one that can *ſing* without a Tunable Voice, or ſhew us how to *ſing* without *ſinging*, I ſhall be very much obliged to them, and will moreover promiſe them to become their Proſelyte; but till then I hope they will not think it ſtrange, if we continue to praiſe God in the ſame manner we are wont to do.

But perhaps this will not ſatisfy the Doctor neither, unleſs all were Saints who join'd in this

Pag. 52. Ordinance: For, (ſays he) "None "are to ſing, but ſuch as have "Grace in their Hearts; whereas both Saints and Sinners, even the moſt Ungodly and Profane, bear a part with us.

Not to take notice of the *Gall* in that expreſſion, I would ask the Doctor, If *Judas* bore a part with our *Saviour* in the *Sacramental Hymn*, or not? If he ſays he did not, there are thoſe every whit as learned as himſelf, that aſſert the contrary: But I believe the Doctor did not duly conſider, that Praiſe is due to God from all his Creatures. And will he dare affirm that 'tis the Duty of none but Saints to pray? Do none but Saints participate of the Sacramental Bread and Wine with them? Or has the Doctor and his Friends the faculty of judging Mens Eſtates by their Countenance, as the *Quakers* pretend to, and ſo by virtue of that Knowledg exclude all but Saints from their Communion? If ſo, they would do well to communicate their Art.

I believe, Sir, by this time you are convinc'd that 'tis poſſible to ſhew the Doctor that there was ſuch an allowed Practice in the Church, as

Pag. 53. ſpeaking all at once, as he there demands.

As for thoſe other Texts, wherein ſinging of Pſalms is injoined, they ſeem to me, to preſs it as a private Duty only, not as a Church-Ordinance; and therefore I will not, by a forc'd Interpretation, endeavour to make them prove

what

what I believe is made ſufficiently clear by the *Scriptures* and Reaſons already alledg'd; but ſhall now apply my ſelf to the ſecond ſort of Proof I propos'd, which you may remember was the Practice of the Primitive Church.

'Twas about eighty Years after the *Crucifixion* of our *Saviour*, and ſeveral Years before the Martyrdom of St. *John* the Evangeliſt, that the Emperor *Trajan* gave Orders to *Pliny* the younger, then *Proconſul* of *Bithynia* in *Egypt*, to extirpate *Chriſtianity* out of that Province; which the better to effect, having ſeiz'd two of their *Deaconeſſes*, he put them to the torture to force them to confeſs the Myſteries of their Religion; and in his Letter to that Emperor, he tells him, "They af- "firmed, that all their Crime con- "ſiſted, in their uſing to meet early on a cer- "tain Day, and *ſing together* a *Hymn* to *Chriſt*, "as to a *God*, &c. We ſee here, that 'twas the conſtant practice of the Church, even in the hotteſt times of Perſecution, to ſing Praiſes to God, tho it were the readieſt way to be diſcovered; ſo great was their love to this Divine Inſtitution.

*Plinii Epiſt. l.*10. *Ep.*39.

And that our Adverſaries may not conceive it to have been the practice of the *Chriſtians*, only in that remote Province, we will let them ſee from *Lucian*, who dwelt at *Rome*, and liv'd ſomewhat earlier than *Pliny*, that 'twas practiſed there alſo.

See Dr. Ruſſel's *Animadv.* p.6.

'Tis in the second Tome of his Dialogues, that this Scoffer at *Christianity* tells us, on purpose to ridicule the *Christians*, "That they fasted long, spent "whole Nights in watching and singing of "Hymns.

Philopat.

Were we able to produce no other Testimony from Antiquity to prove *singing of Psalms* to have been the antient usage of the Church, these alone might suffice to silence our Adversaries; more especially if we consider the Persons from whom we have this Testimony, being both *Heathens*, Enemies to *Christianity*; the one actually persecuting the *Christians* by *Trajan's* order, the other stir'd up of his own Malice to render them odious to the *Romans*: Wherefore the truth coming from such Persons, must needs add to its weight, and cause it to shine with the greater brightness,

I will not mention the *Therapeutæ* of *Philo Judæus*, whom *Eusebius* on many accounts will have to be *Christians*, (tho *Valesius* be of another mind;) "Who be-sides their time spent in Medita-"tion, exercised themselves in com-"posing *Hymns* in praise of God; which with "the Law, Prophets, *&c.* they brought into "their places of Worship. We have no need of suspected Evidences, when we have a Cloud of Witnesses which are beyond all exception.

Eccles. Hist. Lib. 2. Cap. 17.

In *Eusebius* we have the Fragment of an *Anonymous*

nonymous Author, who flouriſh'd about 140 Years after our *Saviour*, in which the Error of *Artemon* (who denied the Divinity of *Chriſt*) is confuted as well by the *Pſalms* and *Hymns* as by the *Scripture* and Writings of the preceding Fathers: "*The Pſalms* and *Hymns* (ſays he) of "the Brethren, *compos'd in the beginning* by the "Faithful, do ſet forth the Praiſes of *Chriſt* "*the Word of God*, and attribute Divinity to "him. And of this ſort was that *Hymn* mention'd by *Clemens Alexandrinus*, (beginning with, *Hail Light!*) as one commonly known among the *Chriſtians* of his time. *Eccleſ. Hiſt. Lib. 5. Cap. 28.* *Protreptic. pag. 52.*

Juſtin Martyr in his ſecond Apology, not only lets us know, that Singing was a part of the Worſhip of God, but relates it too in the very order the Church then obſerv'd it. For he tells us: "After they had Read, Sung, Preach'd "and Pray'd, they proceeded to the Adminiſtration of the Sacrament: Only we have not the word ὑμνειν, ψαλλειν, or ᾀδειν, which are ordinarily us'd to ſignify Singing; but ἔυνον καὶ δόξαν ἀναπέμπειν, which ſignifies a ſending up of Praiſe and Glory.

But we have reaſon to believe he meant Singing, becauſe he places Prayer (of which Praiſe is always a part) after Preaching, which he would not elſe have done.

And for that in his Epiſtle touching a *Chriſtian* Life, he injoins it as a Duty, and has theſe

very words, (ὕμνῳ τὸ καὶ ψαλμὸς καὶ ᾠδὰς καὶ αἶνον ἐπιτέον.) "We are to offer up *Hymns*, and "*Pſalms*, and *Songs*, and *Praiſe*.

And in the very ſame order we have it related by *Tertullian*, in that Book wherein he treats of the Soul. "Now (ſays he) as "either the Scriptures are "read, the Pſalms ſung, Ser-"mons preach'd, or Pray-"ers offered up; ſo from "thence, &c.

Eſt hodie apud nos, ſoror, revelationum chariſmata ſortita, quas in Eccleſia inter dominica ſolennia per extaſin in Spiritu patitur, converſatur cum Angelis, aliquando etiam cum domino, & videt, & audit, Sacramenta, &c. Jam vero, prout Scripturæ leguntur, aut Pſalmi canuntur, aut ad locutiones proferuntur, aut petitiones deleguntur, *ita inde materiæ, viſionibus ſubminiſtrantur, forte neſcio quid de anima diſſeruamus cùm ea ſoror in Spiritu eſſet*, poſt tranſacta ſolennia dimiſſa plebe, &c. *De anima, cap.* 3.

The *Acta Concil. Antioch.* extant in *Euſebius*, inform us, that one of the Accuſations againſt the Heretical Biſhop of that place, *Paulus Samoſatenus*, was "His aboliſhing the *Pſalms* and *Hymns* which "were wont to be ſung in Honour of our *Savi-"our*, as novel, and compoſed by late Authors (becauſe the Divinity of *Chriſt* was therein acknowledged, which he denied) "and appointing "Women to ſing his Praiſe in the midſt of the "Church. And ſo great was the Zeal of thoſe *Chriſtians* againſt ſuch Innovations, that they ceaſed

Hiſt. Eccleſ. lib. 8. *cap.* 30.

ceaſed not with all their might to oppoſe him; they condemned him in that Council, and attempted to depoſe him, tho in vain, he being ſupported by the Princeſs *Zenobia*.

So that to the Year 260, or 270, the time when this Biſhop flouriſhed, we have all imaginable reaſon to believe the *Chriſtians* kept their Worſhip free from any Innovations, ſeeing they appeared ſo zealous on this occaſion; and that too againſt an Empreſs of that Spirit and Power as *Zenobia*.

Tertullian in his *Apology*, * tells us, they ſung a *Pſalm* or *Hymn* after the Celebration of the Sacrament; this is evident, tho only mention'd as ſung after their ἀγαπαι, or *Love Feaſts*: For the *Chriſtians* of thoſe times eſteeming it a kind of Profanation of that Bleſſed Ordinance, to diſcover it to any but their Brethren, we ought not to think it ſtrange that 'tis no otherwiſe mention'd in a Treatiſe intended only for the *Heathen*; eſpecially when we all know their ἀγαπαι, or *Love Feaſts*, concluded with the *Sacrament*, after our *Saviour's* Example; and accordingly he ſays, (*Poſt aquam manualem, & lumina; ut quiſque de ſacris Scripturis, vel de proprio ingenio poteſt, provocatur in medium, Deo cantare.*) "After they had waſhed, and Lights were "brought, *every one* as he was able, *ſung a*

* *Contra Gent. cap.* 39.

"*private*

" *private* or *Scripture Hymn* in the midſt of " the Church.

By which you ſee 'tis manifeſt that the *Primitive Chriſtians* did (as many as were skill'd) ſing together with conjoin'd Voices; and that they uſed indifferently either the *Pſalms* of *David*, or private Compoſures, as they judg'd them apt for their purpoſe; and we find the 153*d* Pſalm expreſly mention'd by the ſame Father in another place, where he repeats the beginning of it: " Behold how good and pleaſant it " is for Brethren to dwell together in U- " nity.

De Jejunio adv. Pſych.

The Hymn of St. *Ambroſe*, commonly known by the Name of *Te Deum*, abundantly ſhews, that this practice was continued in the ſolemn Aſſemblies of the Saints till the end of the fourth Century.

And St. *Auſtin*, who lived in the fifth Century, ſhews us in his Confeſſions, that it was their practice then: *Quantum flevi* (ſays he) *in canticis tuis ſuave ſonantis Eccleſiæ tuæ, vocibus commotus acriter voces illæ inſtillabant auribus meis, & eliquabatur veritas tua in cor meum.* " How much, O God! have I wept ex- " ceedingly, moved with thy Songs and " Hymns, ſung by thy Church? The Me- " lody affected my Ear, and thy Truth ſunk " into my Heart.

Confeſ. lib. 9. cap. 6.

Yet

Yet I confeſs the manner of the antient Singing ſeems not to have been all of a piece, eſpecially in the beginning of St. *Ambroſe*'s time, whatever it were before; for in St. *Auſtin*'s Confeſſions we are inform'd, that the *Eaſtern* manner never obtain'd in this part of the World, till St. *Ambroſe* gave it its Authority, by introducing it into the Church of *Millain*: "When being "perſecuted by the *Empreſs Juſtina, Valenti-* "*nian*'s Mother, a Favourer of the *Arian* "*Hereſy*, he retired with his Flock into the "Church, prepared to receive *Martyrdom*. "And then it was that the *Pſalms* and *Hymns* "were injoin'd to be ſung after the manner "of the *Eaſtern Churches*, that the People "might be kept from ſinking under ſo great "a Trial; and from that time forward it "was retain'd and follow'd by all the "Churches. *Lib.* 10. *cap.* 7.

And that the *Eaſtern Singing* was more melodious than that in uſe with them before, we have reaſon to conclude; for he tells us, "That "ſometimes he was inclin'd to be- "lieve he more affected the Melody than "the Matter; and therefore had thoughts of "diſuſing it, and take up with the manner of "*Athanaſius*, of whom he remembred he "had often heard that he cauſed his *Clerk* "to tune the *Pſalm* with ſo artleſs a Voice, "that it ſeemed more to reſemble a *Pſalm* *Confeſſ. lib.* 10. *cap.* 37. §. 2.

"well

" well pronounced than ſung. But he preſently ſubjoins (*veruntamen cum reminiſcor*) " Yet when I call to mind the Tears that " ſoon after my return to the " Faith *, guſh'd forth at the " Singing of thy Church; and " wherewith I am ſtill ſo much " affected, not with the Singing, but with " what is ſung, eſpecially when uttered with " a clear and convenient modulation of the " Voice, I cannot but confeſs the uſefulneſs " of this Inſtitution.

* *From the Manichean Hereſy.*

But whatever the Manner was that, the Antients uſed in ſinging, we muſt always ſuppoſe it to have been performed in a grave manner, void of Levity, *in good Tune, Concent and Metre*, every way befitting ſo excellent an Ordinance, which is as much as can be required: And ſo *Origen* tells us they did it; and *Auſonius* that they ſung in Conſort; *Conſona quam celebrant Modulati carmina* David.

De Oratione §. 6.

We have no room left us to doubt whether the Primitive *Chriſtians* exerciſed this Duty in private, when we find they are ſo often in the *New Teſtament* injoin'd to obſerve it; and their Writings do fully ſhew that they did ſo on all occaſions.

From *Tertullian* we have an account that they ſung the 153 *Pſalm* at their Feaſts. And from *Clemens Alexandrinus*,

De Jejuno.

drinus, that "When they drank "to one another, they ſung a "*Hymn*, therein bleſſing God "for his unexpreſſable Bounty to Mankind, as "well to the Souls as Bodies. And elſewhere he tells us, "A good *Chriſtian's* "Life is a continual Feſtival, his "Sacrifices are Prayer and Prai- "ſes, reading the *Scriptures* before Meat, "and *ſinging of Pſalms* and *Hymns* after "Meat. *Strom. lib.* 6. *p.* 475. *Strom. lib.* 7. *p.* 523.

Tertullian inveighing againſt a *Chriſtian's* Marriage with an Unbeliever, becauſe of their being hindred in diſcharging the Ordinances of the Goſpel, asks "What would the Unbelieving "Husband ſing to the Wife, or the Wife to "the Unbelieving Husband? Then deſcribes their happy Condition where both are *Chriſtians*; "Becauſe both ſung *Pſalms* and *Hymns*, "and mutually ſtrove which ſhould beſt ſing "their Maker's Praiſe. *Ad uxorem lib.* 2.

And 'tis St. *Cyprian's* Advice in his Epiſtle to *Donatus*; "That *Pſalms* be always uſed at "Meal; (*Sonet Pſalmos convivium ſobrium,*) ſays he.

Euſebius on his own knowledg tells us, "that the *Martyrs* were ſo far "from being ſtartled at their "Sentence of Condemnation, "that they received it, ſinging of *Pſalms* "and *Hymns* to God; and ſo continued "till *Eccleſ. Hiſt. lib.* 8. *cap.* 9.

" till they received their Crown of *Martyrdom.*

And ſinging of *Pſalms* and *Hymns* ſo obtained in St. *Jerom*'s Days, that he tells us, " In *Chriſtian* Villages little elſe " was to be heard but Pſalms: " For (ſays he) which way ſoe- " ver you turn your ſelf, either you have the " Plowman at his Plow ſinging *Hallelujah's*, " the weary Mower refreſhing himſelf with a " *Pſalm*, or the Vinedreſſer chanting forth " ſomewhat of *David*'s.

Epiſt. 17. *ad Marcellum.*

In St. *Chryſoſtom* we have a Homily on the 41ſt *Pſalm*, exhorting to this Exerciſe on all occaſions: And *Athanaſius* is very large in directing to ſuch *Pſalms* as are fit to be ſung on all Occurrences whatever. So due a regard had the Primitive *Chriſtians* to that Injunction of the *Apoſtle*, *Whether they ate or drank, or whatever they did, to do all to the Glory of God.* And we find them ſo early inſtructing their little Ones in this Duty, that St. *Jerom* tells us, (*Parvuli adhuc lingua balbutientes, Chriſti Hallelujah reſonant:*) " That little " Ones, not able plainly to pronounce their " words, could yet ſing a *Hallelujah* in " praiſe of their *Saviour.* And he elſe- where tells you " of a Child " who flung her ſelf into her " Grandfather's Arms, and ſung a Pſalm of " Praiſe.

Ep. 7. *ad Læt.*

Such

Such early care did they take to infuſe *Chriſtianity* into their little Ones, after the manner preſcribed by the *Apoſtle*: So that it may be ſaid, they ſuck'd in *Chriſtianity* with their Milk in Muſical Numbers; ſo general was the Practice of ſinging Praiſes to God in the four firſt Centuries, while *Chriſtianity* was in its Beauty, and their Zeal for God was yet burning. *Coloſ.* 3. 16.

In what an Age are we fallen, wherein this Heavenly Practice is not barely neglected, but with all imaginable bitterneſs oppos'd! the Practiſers of this Duty moſt uncharitably nick-nam'd, and the Duty it ſelf blaſphem'd!

How unlike are we to thoſe Primitive Saints, who each ſtrove who ſhould beſt ſing his Maker's praiſe?

By this, Sir, you may gueſs how true the Doctor ſpoke, when he told us, "That fifteen Hundred Years "were gone and paſt ſince our "*Saviour*'s Time, and no Inſtance to be gi-"ven of any Church of *Chriſt* that ever ſung "in Rhime. *Animadver. p.* 9.

After this, can you believe the Doctor will any more ask ſo imperiouſly as he does, *p.* 9, 10, 11. for a poſitive Reply to the Arguments he there lays down, ſeeing they are perfectly evacuated by the Proofs drawn from Antiquity?

Conſider

Conſider, I beſeech you, if he had reaſon to talk after the rate he does, *pag.* 4, 5, 6, 7. as if it were impoſſible to prove this Practice of an earlier date than *Beza* or *Clement Marot*? Has he not in this ſhewn himſelf to be either inexcuſably prejudic'd, or to have eaten his Notions perfectly raw?

Having done with the two firſt Proofs from Scripture and Antiquity, we will now proceed to the third, which the incomparable *Jurieu* furniſhes us withal in his ſeventh Paſtoral Letter, which it would be ſufficient for me only to name, had you the Book by you; but being uncertain whether you have it or no, I ſhall not think my pains much, for your ſatisfaction, to tranſcribe thence what will ſuffice for my preſent purpoſe.

It will be needleſs to tell you, that Monſieur *Jurieu* is a Man of that Worth and Candour, not to impoſe that for a Truth on any Man, of which he is not fully perſwaded himſelf; and that he has uſed all the precaution in the World to prevent his being impos'd on in a Buſineſs of that niceneſs, as is the *Angels* ſinging of *Pſalms* in the *Air*, at a time when it was not permitted the Church of God in *France* to do it on *Earth*.

He has taken care to have all his Teſtimonies well atteſted by Perſons of known Worth and

Confeſſion of Adverſaries, and two Ordinances from the *Parliament* of *Paw*, and the *Intendant* of *Bern*, which the Conſuls of *Orthez* publiſhed in that City, interdicting them to go to hear, or to ſay they had heard this Heavenly *Pſalmody*, on pain of Impriſonment, and forfeiture of five Hundred and two Thouſand Crowns, which is of more weight than a Thouſand Witneſſes can be.

I ſhall begin with the Teſtimony of Monſieur *Braſſelay*, whom Monſieur *Jurieu* aſſures us, is a Gentleman of known Honour; he tells us, "That not many Days before "the Interdiction of the Church of *Bern*, "there were many Perſons that heard "this ſinging of *Pſalms* in the City of *Orthez*.

"The firſt that heard it was *Lichigary* "*Brunier*, a Lawyer, revolted ſome Years "ſince to the Church of *Rome*, the moſt "malignant of all the Perſecutors, and who "continually ſtirred up trouble to thoſe of "the *Reformed Religion*: He roſe from his "Bed to tell the Curate that there was an "Aſſembly of People that ſung *Pſalms* without the City. He alſo went to a *Serjeant*, nam'd *Gowlan*, to conduct him to "the Place where he thought to ſuppreſs "them; but this *Popiſh Serjeant* having laid

" his Ear to the Window, well perceived " the Singing was in the *Air:* Afterward it " was heard from time to time for more " than a Month, by divers Persons, some- " times by Night, and sometimes by " Day.

" Among others, *Lichigary Cannielle*, an " *Elder* of the Church of *Orthez*, protest- " ted and told me, That sitting on the " Bank of the River, a Thousand Paces " from the City, reading in a Book, he " heard a great singing of *Psalms* on that " side the Church stands, which is in the " midst of the City; and not doubting at " all that it was an ordinary Assembly that " were met together at Evening Prayers, " which was then very numerous, because " of the hazardous conjuncture, and consist- " ted of at least two or three Thousand " Souls, he hasted to go thither, and al- " ways heard a great singing of Psalms till " he was entred into the City; but having " found the Doors of the Church shut, the " Neighbours told him, that it was not yet " the Hour of Prayer.

" It is to no purpose (continues this *Gen-* " *tleman*) to say they sung in some Cavern " or Cave, for there is nothing but Houses; " and the parts adjacent to *Orthez*, are Vine- " yards, Medows and Fields: It has been

" a long time ſince forbidden to ſing *Pſalms*
" in Houſes, and no Body has dared to ven-
" ture thereon in a time when they every
" Hour fear'd the Interdiction of their
" Church, and when they adviſed by all
" ſorts of Methods to defend themſelves from
" it. Moreover, this *Elder* hath aſſured me,
" he never heard more lofty Singing in the
" Church.

" After the Church of *Bern* was razed to
" the Ground, this ſinging of Pſalms was
" heard no more for ſome time, but about
" the Months of *September* and *October* it
" was heard by moſt of the People of *Orthez*,
" and many others of the Country who tar-
" ried till Night, on Market-Days before
" they went Home: Thoſe of the Suburbs,
" as well as of the City heard it, every one
" in his Quarter ordinarily at the ſame Hour,
" *viz.* between Eight and Nine at Night;
" ſome heard the Words, others only the
" Tune of the *Pſalms*; and there is ſcarce a
" Houſe in *Orthez*, of which ſome or other
" of the Family has not heard it.

" The ſaid *Lichigary Brunier* went one
" Night with two others, to that part where
" they heard this Singing without the City,
" and they all three heard the Singing for a
" long time over their Heads, the Tune of
" the 138th *Pſalm*, whereof they could hear

" distinctly only the Words of the ſecond " Verſe, (which are thus rendred by Dr. *Patrick:*)

Within thy Church, thy conſtant Truth
And Goodneſs I'll proclaim;
Theſe raiſe my Wonder, and advance
The Glories of thy Name.

" *Du Faur*, a Phyſician and Magiſtrate of " the City, another *Papiſt*, heard it divers " times; but their Malice made them ſay, " they were Sorcerers and Devils.

" A young Damſel of the Suburbs of *Mon-* " *cade*, which is near the Caſtle, the an- " tient Habitation of the Lords of *Bern*, " heard this Singing, being in her Bed; ſhe " roſe, and cauſed more than fifty Perſons to " go out; who having heard it, fell on their " Knees and wept, through the Joy they " conceived to hear ſo incomparable a Me- " lody in the *Air*, which continued more " than half an Hour. And it muſt be known, " that it was in a place much raiſed above " the City, even as a very high Mountain; " and the People heard this Singing over " their Heads, as if it had been in the " Clouds.

Not

Nor is *Bern* the only place in *France*, where this Singing has been heard; we have the Extracts of ſeveral Letters from *Cevennes*, which ſhew, that it has been very frequent with them too. In one to Monſieur *Barjune* we have this.

" --------We ſee ſtrange things in all pla-
" ces of *Cevennes*; we hear ſinging of
" *Pſalms* in the *Air* by Night, as if it were
" in the Church: On *Wedneſday* laſt I was
" lying alone in my Chamber, and about
" Midnight I heard upon the Roof, a
" very ſhrill Voice which awoke me, and af-
" terwards five or ſix other Voices that aſſiſ-
" ted it; and they ſung five or ſix Ver-
" ſes of the fifth *Pſalm*; all thoſe of the
" Houſe have often heard it.

Monſieur *Saligne de Marnis* of *Cevennes*, tells us, " That being with Monſieur *de Eſ-*
" *peries* in a little place call'd *Aolatatz* in
" *Cevennes*, they heard in the Air a Holy
" Harmony, ſinging the Holy Praiſes of
" God; and this (ſays he) I do certify, for-
" aſmuch as I heard it.

I ſhould never have done, ſhould I proceed to recite all the Teſtimonies that Monſieur *Jurieu* brings to confirm the truth of this Miraculous Singing: I will therefore

content my ſelf to add this one of *Madamoſelle de Formalagues* of *Orthez*, and conclude. Theſe are her words.

" I underwritten do declare in the pre-
" ſence of God, that being at *Orthez* in
" *Bair*, the place of my Habitation, I heard
" clearly at ſeveral times in the Month
" of *October* laſt, 1685. this which fol-
" lows.

" On a *Friday*, in the ſaid Month of *Oc-*
" *tober*, about Eight or Nine at Night, be-
" ing in my Chamber, ſome Neighbours
" called me with earneſtneſs; ſaying, that I
" muſt haſten to hear the Angels ſinging of
" *Pſalms*: I haſtily went out of the Houſe,
" and being arrived at the Street call'd
" *St. Gille*, I there found a great number
" of People, which had ran together from
" all parts to hear this Heavenly Muſick;
" and at that inſtant my Ears were ſmitten
" with a Melody ſo raviſhing, that I never
" heard any thing like it: I could very
" well diſcern the Air and Tune of our
" Pſalms, which were ſung admirably well.
" I heard many Perſons ſay, they heard diſ-
" tinctly the firſt Verſe of the two and for-
" tieth *Pſalm*.

As pants a Hart for cooling Streams,
When heated in the Chace;
So pants my Soul, O God, for thee,
And thy refreshing Grace.

Mr. Tate.

" There were others that confirm'd the " ſame, and aſſured us moreover that they " had heard the whole Pſalm ſung: For " my part I acknowledg that I could not " diſtinguiſh the Words; I only heard a " charming Muſick, which repreſented to " me a great number of Voices, that a- " greed exceeding well: There was one " that raiſed his Voice above the reſt, and " made himſelf be obſerv'd when the reſt " had done; After I had heard a long " while this Melody with Raviſhment, I " perceived that theſe Voices drew off, and " abated by little and little, until they were " inſenſibly loſt in the Air.

" The ſame Evening being on my return, " and near the Gate of my Houſe, with " many of my Neighbours, as we were " diſcourſing together of the wonderful " things we had heard; behold, all of a " ſudden the ſame Voices which we had " heard ſome Hours before, ſtriking again " our Ears with great pleaſure, they filled

" us anew with Raviſhment for the ſpace
" of a quarter of an Hour; after which this
" Melody withdrew as it had done at the
" firſt.

" The *Tueſday* following, being at the
" Door of my Houſe with one of my Re-
" lations at Evening, we both heard a great
" number of Voices in the *Air*, which re-
" ſounded with ſtrength, and made them-
" ſelves be heard with the greateſt clear-
" neſs.

" Hearing this Melodious Singing, I ran
" haſtily to the Lodgings of a *Popiſh* Phy-
" ſician who dwelt in my Houſe, and was
" that Year one of the Magiſtrates of *Or-*
" *thez*, to the end that he himſelf might
" hear this wonderful Melody.

" He follow'd me to hear what it was;
" the Singing ſounded clearly, the Night
" being calm and ſerene, but he pretended
" to hear nothing.

" A while after the Voices reinforced
" themſelves; and then having preſs'd this
" Magiſtrate to tell me, if he heard the
" Singing? He could no longer diſſemble:
" It is true, ſaid he (in the preſence of all
" the World) I hear very lovely Singing;
" I think I hear ſuch a one, and ſuch a one,

" naming

" naming ſeveral Perſons in *Orthez*, who " ſung exceeding well.

" To this I reply'd: Monſieur, If Men " hold their Peace, the very Stones will " ſpeak: But he, as if he had been trou- " bled at the Confeſſion he had made, com- " plains; that, alas, I obſerve here a Crafty " Wile of the Devil; he cauſes theſe Voi- " ces to be heard in the *Air*, to keep " this poor People from converting, and " embracing the *Catholick* Faith. Whereup- " on I inquired, if he had ever heard that " the Devil ſung the Praiſes of God? He " ſmiled, and retired haſtily to his Lodg- " ings.

" Nevertheleſs, (continues this Lady) we " bleſs God for the Favour he hath done " us, in admoniſhing us of our Duty by " theſe Heavenly Voices, who melodiouſly " ſung theſe Holy Hymns, which we were " wont to ſound forth in our Church, which " was then laid waſte and deſtroyed.

" I proteſt before God, that theſe things " are ſo as I have reported them; and I am " very glad to make known theſe Truths, " for the edification of all thoſe that fear the " Lord. In Teſtimony whereof, I ſubſcribe " my ſelf at *Amſterdam*, *Septemb.* 4. 1686.

V. de Formalagues.

Can

Can our Adverſaries after this, think you, with any colour of truth, object to us *our ſinging the Praiſes of God*, as not agreeable to his Will, when we have ſo clearly proved it to be our Duty from the practice of our *Saviour*, *his Apoſtles*, *and the Primitive Chriſtians*, down to the fifth Century, (as far as was needful) from Reaſon, and by repeated Miracles, which ſtrengthned by *Scripture*, is the higheſt Evidence that we can require, or God can give of its truth?

And now let the Doctor himſelf be Judg, if that Queſtion of his "(Whether *Jeſus* "*Chriſt*, as Mediator of the "New Covenant, hath com- "manded his Churches under "the Goſpel, in all their Aſ- "ſemblies, to ſing the *Pſalms of David* as "tranſlated into Metre, and Muſical "Rhime, with tunable and conjoin'd Voi- "ces of all the People together, as a "Church-Ordinance; or any other Songs "or *Hymns* ſo compoſed, to be ſung in "Rhime, by a prelimited and ſet Form of "Words?) be not fully anſwered in the Affirmative. If he ſays it is not, I would fain know, what other ſort of proof he expects: But if it be, as I believe it is, I hope he with others of our Diſſenting Brethren, will join with us, in ſing-

Ep. Dedicat. p. 16.

ing

ing thoſe Praiſes to our God on *Earth*, wherewith we all hope to praiſe him for ever in *Heaven*.

Thus, Sir, you ſee I make no ſcruple to give you my Thoughts on this Subject, that you may know I am without reſerve,

Yours.

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